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That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right and wrong, and all things.—*Brihadaranyaka-Upanishad.*

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

COMMUNICATIONS FROM MASTERS.

If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone . . . and if the . . . Society in general and its Esotericists especially leave him alone . . . —then I say—let them go! They are No Theosophists;—and *if such a thing should happen,** and Judge be left to fight his battles alone, then shall I bid all of them an eternal good bye. I swear on MASTER's holy name to shake off the dust of my feet from everyone of them. . . . I am unable to realize that at the hour of trouble and supreme fight . . . any *true* Theosophist should hesitate for one moment to back W. Q. J. *publicly* and lodge in his or her protest. Let them read Master's letter in the preliminary (to the Third Instructions). All that which I said about W. Q. J. was from HIS words in HIS letter to me. . . . Do with this letter what you like. Show it to anyone you please as my firm determination.

—H. P. B.—*Letters That Have Helped Me,* ii, 110.

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. . . . The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle. . . . When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true

* Italics ours.—EDS.

MAHATMA or not? . . . Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be.

—H. P. B., *Theosophist,* July, 1884.

And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self.

—*Light on the Path.*

In studying the history of the Theosophical Movement certain facts of great significance become very clear to the searcher. When these are grasped and their nature and bearing understood, very much that is otherwise confusing and inexplicable to the theosophical enquirer, is at once freed of its apparently hopelessly contradictory character, and is seen to have been the inevitable sequence of causes set in motion by the students of the period—the workings of Karma individually and collectively in the world; in the Theosophical Society; in the Esoteric Section. The following summary may be helpful.

1. When H. P. Blavatsky appeared in America, the phenomena of spiritualism had already excited widespread attention and had millions of devotees and investigators. The human instruments of the phenomena were in all cases persons more or less abnormal. The phenomena occurred beyond the direct control of the mediums, who were more or less unconscious of what was taking place; who were in all cases passive instruments of foreign agencies; who did not themselves, any more than the investigators and "sitters," understand the rationale of the occurrences. The theories, whether of mediums, of their "controls," or of students and investigators generally, were confused, contradictory, often absurd, as were the "messages" themselves. The mediums were often tricky, and the "controls" grotesquely unreliable. The consensus was, however, almost without exception, that the communications and other phenomena proceeded from the "spirits of the dead."

H. S. Olcott was a confirmed spiritualist who had been investigating the phenomena for years, when H. P. B. met him at the Eddy farm house. As Col. Olcott shows in his *People from the Other World,* H. P. B. gave him an utterly different theory to account for the spiritualistic phenomena, and herself performed, *at will,* under any conditions, without preparation, in daylight as well as darkness, in ordinary waking consciousness, all the phenomena of the mediums, and much that was beyond the power of any medium, as well as inducing in the mediums performances not known before or after her interference. His testimony is confirmed by that of William Q. Judge and that of hundreds of other persons who were witnesses of the examples of powers possessed by H. P. B.

H. P. B.'s own explanation was that there is an occult or hidden side of Nature unknown to the Western world, and occult or hidden powers unknown to Western men; that knowledge of these constitutes Magic; that there are two kinds of magic, Black and White; that *mediumship is the opposite of adeptship;* that the "controls" of the mediums are in practically every case *Elementaries*—depraved or debased disembodied human beings,—or actual Sorcerers, devotees of Black Magic; and that practically without exception the phenomena are produced either by the medium's own astral body, unconsciously to the medium, or by *elementals*—"Nature spirits" of one kind and another—equally unconsciously to the medium.

She stated that it was only in rare and exceptional cases that the Adepts of White Magic would have anything to do with mediums and then only to serve some great purpose; that Adepts are always in entire control of their own faculties and of all extraneous potencies.

Three years after meeting Col. Olcott and Mr. Judge, and two years after the formation of the Theosophical Society, she published *Isis Unveiled,* containing a summary of the religious and scientific experience of mankind, the various philosophical systems accepted in explanation of nature and of man; a vast review of psychical and abnormal phenomena, including spiritualism; and unfolded the outlines of the Wisdom Religion of the Adepts. She drew on the whole history of mankind to show the evidences that such a Philosophy had in fact always existed, and that from its periodic presentations to humanity all the various religions and systems of thought had sprung. She applied the fundamental principles and teachings of the Wisdom-Religion to the warring theories and schools of thought, and to the varieties of psychical and spiritualistic phenomena. She pointed out the course of evolution and the progress of the Race as the Evolution of the Soul under the immutable Law of Cycles, and spoke guardedly of Karma and Reincarnation, and of the principles, or compound nature, of man. Her whole subsequent writings, and her whole example, were in most strict concordance with her earliest promulgations of teaching, of fact, and of powers.

Col. Olcott came finally to believe and to declare as a fact, that H. P. B. was herself a medium and nothing more; that she was sometimes fraudulent in her messages; that she knew nothing of Reincarnation when Isis Unveiled was written and for years afterwards. C. C. Massey, the well-known spiritualist, who was one of the original members of the T. S., held the same opinions. Mr. Sinnett and Mrs. Besant came to believe that H. P. B. was a medium used by the Masters, but that not all her messages were genuine, and that she had many weaknesses and made many mistakes. The contradictory opinions and explanations of Col. Olcott, Mr. Sinnett, and Mrs. Besant in regard to H. P. B., her mission, her nature, her powers, and her life character, have been accepted on their face by practically all students for more than twenty years.

The whole philosophy of Theosophy bears witness to the knowledge of H. P. B., for it came to the world from her. The application of the principles of Theosophy to the nature of H. P. B. shows that she was a direct agent of those Masters of whom she spoke; the powers she possessed show it. Messages acknowledged by her detractors to have been from the Masters confirm it. The calumnies, the slanders and ingratitudes, she endured at the hands of the world and from her students and beneficiaries, without a murmur, without resentment, without for one moment slackening in her sacrificial labors—all prove beyond doubt or peradventure to one who knows the facts of record and who has a spark of intuition, that she was in very truth an Initiate unknown and unrecognized in the flesh, though in the very house with the students, in close relations, in daily intimacy.

With the exception of Damodar K. Mavalankar, whose work save for a brief period, was not with the world or with the students, William Q. Judge was the only one known in the Movement who recognized, at once and throughout, the real nature of H. P. B.; whose life was unbroken loyalty to H. P. B., to Masters, and to the Cause; whose writings and whose work were in exact accord with H. P. B.; who was recognized by her as of the same nature as herself; who was so recognized by the Masters; who possessed the same powers and showed the same knowledge as H. P. B., though in a more guarded way and in a more limited area, as was indicated by H. P. B. These facts, all indisputably of record, even on the part of his detractors, mark William Q. Judge as of a similar nature to H. P. B. Even if students consider H. P. B. and W. Q. J. as Chelas of Masters, they were *acknowledged* ones and as such were in a different class from any others. It is significant that there were two Masters spoken of as the Real Founders of the Movement and that two represented Them in the world. So far as any student knows to the contrary the personages known as H. P. B. and W. Q. J. were merely the masks through which the Two Real Founders directly contacted the world of men.

2. If the lives and teaching of H. P. B. and W. Q. J. be examined throughout, they will be found to present an unyielding example of ideals, of unflinching will and wisdom; of unbroken consistency in every hour and in every line. What other or better evidence can there be of a higher Being and a higher knowledge?

Phenomena arouse curiosity in some, desire in some, despair in others. What is their evidential value as to the real Nature of the Being who produces them? The whole logic of the philosophy they taught confirms the repeated statements of H. P.B. and W. Q. J. that such phenomena as were performed were for other reasons than evidential purposes. They were shown in the first instance to individuals to attract attention to a Philosophy. Others were shown to illustrate processes and laws on the occult side of manifested nature. Others were performed for certain students who *demanded* them and would receive their Karmic dues in no other way. Many were incidental to the laying down of lines of force.

They were the unavoidable accompaniments to the exercise of certain powers and the setting in motion of certain forces, as light and heat accompany fire. H. P. B. and W. Q. J. came from *another world*, separated from human consciousness by a great gulf. They established a bridge between their world and ours. They were in constant connection and communication with the Lodge and the play of forces was inevitable.

Clear reasons were repeatedly given why phenomena should not be relied upon by the students. Arcane knowledge misapplied, is sorcery—Black Magic. To the wandering astral form neither time nor space offer obstacles. The magician—Black as well as White—can make his astral body visible, or *he may give it protean appearances*. In both these cases the results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer. Occult phenomena then are simply a hundred-fold intensified hypnotism—"glamour"—astral images brought within the view. Without the keys of knowledge in his own possession, or without protection from those who have, the student of the occult runs fatal risks. The past twenty-five years have witnessed scores of one-time students of Theosophy, in all sincerity accepting and delivering the most contradictory, the most untheosophical, the most dangerous and misleading "messages"—and all from the Masters of H. P. B.! On the strength of these personal psychological experiences, whose self-styled invisible source they accept without question and with no means of verification, these students have practised and have taught the very things that H. P. B. and Mr. Judge warned against. *They* knew the dangers for the student, and the Philosophy of Theosophy and the lines of Instruction laid down were given the students for guidance and protection. Yet over and over again students, at the first sight and the first sound in the to them *terra incognita* of the astral world, have blindly followed the "masters" they found there —professors of the Left-Hand Science. Yet one and all were warned, SEEK NOT FOR THY GURU IN THOSE MAYAVIC REGIONS.

In the earliest years of the Society one of the Masters wrote that it must prosper by moral worth and philanthropy alone and not by phenomena, and that the Society was not founded to become a 'miracle club' or hall of occultism, but to become a nucleus of Universal Brotherhood through the study and application of a spiritual philosophy. With all that was before them in precept and example, it seems passing strange that students failed to grasp that if either Masters or H. P. B. or W. Q. J. had desired to produce phenomena for their evidential value they could as easily have overwhelmed mankind with them as not. That is precisely what they did *not* desire to do, and therefore every phenomenon produced was under such circumstances as to leave ajar the door of doubt for all those who were not *accepted chelas* of the Masters

irrevocably pledged to the Good Law. It is of the deepest import that every one of those who later turned against H. P. B. and W. Q. J., denying them and belittling them, was either one who had been a frequenter of seances and avid for phenomena, or the friend and follower of such.

Why did not the Masters desire to give overwhelming proof of the reality of occult forces, through the production of phenomena that would once and for all "close the mouths of the sceptics?" Mr. Sinnett ardently desired that very thing and besought the Masters for such unquestionable proofs. The Master's reply can be found in *The Occult World.*

> "See it in what light you will, the world is yet in its first stage of disenthralment . . . hence unprepared. . . . Were we to accede to your desires know you really what consequences would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are, then, they to expect who would offer the world an innovation which, owing to human ignorance, if believed in, will surely be attributed to those dark agencies the two-thirds of humanity believe in and dread as yet. . . . How many even of your best friends are more than superficially interested in these abstruse problems. . . . So far for science. . . . As for human nature in general it is the same now as it was a million of years ago. . . . The ignorant, unable to grapple with the invisible operators, *might some day vent their rage on the visible agents at work; the higher and educated classes would go on disbelieving, as ever, tearing you to shreds as before. . . . The charlatans and the jugglers are the natural shields of the adepts.** The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which . . . become deadly in the hands of the wicked and selfish.
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> "The world in general (is) unripe for any too staggering proof of occult power, there but remains to deal with the isolated individuals who seek, like yourself, to penetrate behind the veil of matter into the world of primal causes. . . . Now, what are your motives? . . . These motives . . . appear *selfish.* . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men. . . . Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. *Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."**

3. Phenomenal communications from the Masters in the form of 'precipitated' messages were received by many persons connected with the Movement in one way and another between 1874 and 1896—the period of the activities of H. P. B and W. Q. J. No one of the persons receiving such messages understood the laws or processes involved in their production. Aside from H. P. B., W. Q. J., and Damodar, no other persons of record in the history of the Society were able themselves to send such messages, or to com-

* Italics ours.—EDS.

municate directly with the Masters, or were publicly acknowledged by Them. These are distinctions of the highest importance, for they clearly indicate a difference in relationship that must be understood. The communication of H. P. B., W. Q. J., and Damodar with the Masters was direct, *to* Them as well as *from* Them. The intercourse of all others was indirect and *from* the Masters, not *to* Them. They could be reached by the Masters at will, but they could not reach the Masters except indirectly. The known and acknowledged channels were the three whom we have named. Mr. Sinnett, Mrs. Besant, and many other students endeavoured to pierce the veil on their own account in the same way and by the same processes as the frequenters of seances, the scientific investigators, the psychic researchers, and all the dilettante of dabblers in occultism—by psychological practices, by experiments in hypnotism, mesmerism, mediumship and "Yoga" in one form and another, with no knowledge of the domain they were endeavoring to force; with "subjects" and "teachers" of their own choosing, against the warnings of the real Teachers, against the whole spirit of the philosophy they professed, and against their own positive and implied pledges.

All the messages through H. P. B. and Damodar were in certain scripts and carried certain other peculiarities. These 'precipitations' were sometimes in the form of letters apparently phenomenally delivered as well as produced. Sometimes they were in the form of comments and annotations on letters of other persons written in the ordinary way, sometimes on letters from H. P. B. to the persons concerned. Sometimes they were mere sentences referring to matters discussed by the correspondents between themselves; sometimes phrases relating to matters not in the letters on which they were 'precipitated,' but to subjects personal to the recipients or upon which interest and attention were focussed.

Some hints as to the methods and rationale of 'precipitation' were from time to time given out. They are alluded to by the Master in a letter to Mr. Sinnett contained in the Fourth and subsequent editions of *The Occult World* as an Appendix. They were several times discussed by Mr. Judge in the pages of *The Path,* which also contained an article of H. P. B.'s on "Precipitation and Other Matters." The clearest and most essential statement is that contained in H. P. B.'s article, "Lodges of Magic," printed in *Lucifer* for October, 1889. She there shows that the *non-adept* recipient has no means of judging of the phenomenal value of any 'precipitated' message, and that such an one is as apt as not to declare genuine that which is false, and false that which is genuine. She shows that all such communications must be weighed by the non-adept person on the basis of the *bona fides* of the channel through which the 'precipitated' message comes, and the moral worth of the communication, and its accord with the philosophy and with the character of the *known* hands through which it is received—not the claims of the *unknown supposed* source. She shows that if one fraudulent message is received through any

channel, it vitiates all other messages through the same channel, and that it is inconceivable that an actual Adept would wink at a single deception in His name.

It is clear to us that twenty years of consistent teaching and consistent life and devotion to the work in hand establishes the *bona fides* of H. P. B. and W. Q. J., their knowledge, powers, and first-hand relationship with the Masters of Wisdom. The writings of H. P. B. and W. Q. J. on this subject of phenomenal messages show also their prophetic vision of what was to occur and their efforts to arouse the intuitions of the students, so that when the flood of accusations, of claims and counterclaims should arise, no student need be confused or bewildered, but would be able to "test" all claims and messages indeed, by their concordance and consistency with what had been previously taught and recorded—no matter by whom presented, or with what claims of Source accompanied. To-day, after a quarter of a century, there are no less than three widely heralded—and a half dozen lesser known—"outer heads," "esoteric sections," "visible agents" and what-not, all issuing "orders," "instructions" and "teachings," professedly emanating from the Masters of H. P. B., and from H. P. B. herself. All of these are in direct and flagrant contradiction to the philosophy recorded, the instructions given, and the example set by H. P. B. and W. Q. J.; each is in contradiction to all the rest, denying their authenticity while loudly proclaiming its own; each self-contradictory and inconsistent—each accepted by its followers and students without question and without comparison. No Brahmanism, no Catholicism, no Jesuitry, has ever exceeded in the arrogance of its pretensions to spiritual authority on the part of its leaders, or devoted credulity on the part of its followers, the spectacle that is daily presented in the name of Theosophy and of Masters. The greatness of the Ideal and the Life set forth by the great Founders will, when perverted, always be measurable by the depths of the degradation to which those descend who abuse sacred names and profane sacred teachings.

4. The Coulomb conspiracy and the *Report* of the Society for Psychical Research in 1884-5 in regard to the phenomena and 'precipitations' of H. P. B., exactly parallels in its objective character and its subjective causation and instrumentality, the conspiracy against Mr. Judge ten years later. The effort in both cases was to destroy the reputation and character of the Witness on the Scene, drive the Teacher into the obscurity of a convicted charlatan, and destroy the Society by turning its leaders to the will-o-the-wisp of psychism, of priestly authority, of intellectual pursuit of the philosophy; and its membership into sectarian devotion to their differing organizations and leaders. The same destructive Forces were behind both efforts, the same means employed, the same weapons used—vanities, jealousies, doubts and ambitions were roused and augmented, and then played upon in the gilded terms of devotion to the best interests of the Society, of service to the Masters, of purification from fraud.

Mr. Hodgson labored, with the assistance of the Coulombs and the natural incredulity of the Society for Psychical Research, to show that the 'precipitations' from the Masters were in fact ordinary forgeries concocted by H. P. B. and Damodar. His suppositions, his insinuations, his opinions and guesses, were accepted and are still accepted by the world at large as conclusive proof that H. P. B. was an "accomplished charlatan." More, his theories and accusations were so accepted by many members of the Society, including several who had themselves been the recipients and who had themselves formerly testified unqualifiedly to the genuineness of the Messages. Beyond a doubt his *Report* affected the minds of Col. Olcott, Mr. Sinnett, and others who years later, when themselves making the same accusations against Mr. Judge, gave open expression to the doubts, suspicions and grievances they must have long harbored against H. P. B., while posing as her loyal friends and devoted students.

5. On the death of H. P. B., the natural and inevitable questions in the minds of students everywhere might be summarized in such phrases as, "Who will be her successor?" "Who will now be the channel to and from the Master?" "How will the Society be able to hold together without the help and guidance of Masters?" "What is the best plan to pursue?"

Mr. Judge, on being asked these and similar questions, said of H. P. B.: "She can have no successor; she is *sui generis.*" His published writings of the period show the immediate effort he made to place clearly before the students the actual nature and status of H. P. B.; the necessity for the same devotion to the Masters she had shown; the urgent need for unity, study, and work along the lines already laid down by her; clear deductions from the teachings on record that the Masters would not desert the students; that channels existed; that the Society could only hold together and prosper by rallying around the memory of H. P. B., by its leaders remaining faithful to the example she had set; by the students using their discrimination and their efforts to embody the First Object.

In India the great bulk of the membership had long ignored H. P. B., even in her lifetime, as the living force in the Society, and looked to Col. Olcott for instruction, guidance and example. In Europe, outside the London Lodge and the general public to whom Mr. Sinnett was the great oracle of theosophical information, the membership looked to Mrs. Besant as the one shining light in the Society. Neither in India nor Europe was Mr. Judge known to any but the leading members in the Society. In America Mr. Judge was known, revered, loved and trusted far and wide among all the members, who held the same attitude toward him as had been held in general toward H. P. B.

6. At the meeting of the Council of the E. S. held in London on May 27, 1891, following the death of H. P. B., Mrs. Besant and Mr. Judge, as we have seen, were placed in joint headship of the E. S. This was no choice of Mr. Judge's, as has been thought by

some. It was agreed to for the simple reason that to have attempted otherwise would have caused at once a schism in the ranks, or would have required on Mr. Judge's part what, in the eyes of the students, could only have appeared as a claim to pre-eminence and successorship, and thus have precipitated the very dangers that afterwards were thrust upon the Society by his accusers. Yet in this, as in all other matters, H. P. B. had shown the way and given the hints that should have aroused the students to a perception and recognition of the real nature of Mr. Judge. For if the Council of the E. S., and the leaders of the Society had had the same perception of Mr. Judge that H. P. B. had so many times placed on record, privately as well as publicly, or had trusted H. P. B. enough to accept her recognition of the nature and status of Mr. Judge instead of their own, there would have been and there could have been, no division of opinion, no door of entrance for the Dark Forces, no confusion or bewilderment in the mind of the membership, sincere and loyal in their devotion to and acceptance of the opinions and advice of the various leaders to whom they looked. The fault and the crime was not in the ignorance nor the faith of the general membership, but in the vanity, the ambition, and the pretensions to knowledge of their leaders, and the lack of loyalty and trust in H. P. B. on the part of those leaders.

At this meeting of the Council, in the midst of its deliberations, while Mrs. Besant was reading aloud extracts from various letters and documents of H. P. B.'s,—all of which had previously been gone over by Mrs. Besant and which had not been out of her possession for an instant, according to her own written and signed statement made shortly afterwards—she came upon a scrap of paper containing these words: "W. Q. Judge's plan is right"—referring evidently to suggestions made by Mr. Judge in the various discussions before and during the meeting. This message was passed around from hand to hand and examined by those present. Mrs. Besant, the Countess Wachtmeister and others declared it to be a genuine 'precipitation' from one of the Masters, and identified the script and other peculiarities as identical with those received by them, or that had been shown them by other recipients, during the lifetime of H. P. B.

In the years that followed, occasional 'precipitations' occurred on letters written by Mr. Judge to various parties—to Alexander Fullerton, to Col. Olcott, to Mrs. Besant, and others, as well as on letters written by other parties—notably on a letter written by Abbott Clark to Col. Olcott.

As, during the lifetime of H. P. B., no 'precipitation' ever reached any recipient except through the agency of H. P. B. "near or remote," *i. e.*, while she was present, on letters to or from her, or in the presence or on the correspondence of those who had or assumed loyalty to her and to her work; so, during these years, such 'precipitations' as occurred were always in some traceable connection to Mr. Judge. From the basis of the philosophy imparted by H. P. B., what she had taught of Masters and chelas,

and of her own good faith, and Theirs, her connection with all occult phenomena was necessary, indeed unavoidable, and the best evidence of her actual Nature and Powers. In exactly the same way, to those who had accepted the philosophy, teachings, example, and indications of H. P. B., it should have been clear to those favored with communications after her death through the agency near or remote of Mr. Judge, not that Mr. Judge was in his turn an "accomplished charlatan," but that he was *the only one* in direct relation with the Masters, and was, as H. P. B. had written, the "bridge" between the Masters and the Society.

Had Mr. Judge been a tyro in occultism, had he been like the others, at most a chela on probation, it should be clear that several features conspicuously absent would have been in evidence. First, if H. P. B. were the direct Agent of the Masters, as They said and wrote more than once, it should be clear that in her recorded public and private utterances H. P. B. could not and would not have accorded him the recognition she did,—and as she did to no other. Second, had Mr. Judge been, like the rest, a student and sincere worker only, he could not have continued for many years to write innumerable letters and print numberless articles and expositions of the philosophy without falling into contradictions, misunderstandings and misinterpretations of the teachings of H. P. B. This is the fact with regard to all the rest. It is pre-eminently not the fact in the case of Mr. Judge. In all the search and raking of his accusers, as in the searching and raking of the record of H. P. B. by her accusers and doubters, not one scintilla of evidence is on record against his consistency in understanding, teaching and application of philosophy. As in H. P. B.'s case, again, every charge hurled against him, is always against his reputation, his phenomena, his credibility and *bona fides*. No being, however high can come upon this earth and escape the shafts of calumny, the arrows of insinuation, of envy, of malice and of slander. If Mr. Judge is to be condemned on the basis of the weight of the names and accusations arrayed in the witness-box against him, then he is, we confess it, next to H. P. B., "the most ingenious, the most accomplished, charlatan in history"—to quote the conclusions of the Committee of the Society for Psychical Research in its *Report* on the phenomena of H. P. B. Finally, if Mr. Judge, as his accusers claimed, had for years been a devoted and loyal chela of H. P. B. and Masters, but had unfortunately fallen victim to pride, ambition, and a desire to rule the Society, abundant evidences should exist showing his point of cleavage and departure from the teachings and example of H. P. B., and from his own record during twenty former years. Again, the sustained scrutiny of his most malignant accusers has failed to place on record one solitary fact—nothing but accusations heaped on accusations; for each one denied and disproven, a dozen fresh insinuations and slanders. The record of Mr. Judge from 1893 to his death in 1896 show an overworked body worn down by the weight of his incessant labor and tireless activity for the service of the students in the midst of the virulent and poisonous atmos-

phere with which he was surrounded; shows him, as H. P. B., working day after day with those whose face was loyal and whose heart was black with treachery, never murmuring, never slackening; shows him at meat with his betrayer; shows him rebuking those who loudly protested loyalty to hide the doubts and suspicions they nourished; shows him pursuing without variableness or the shadow of turning that consistent devotion to Masters, Their Teaching and Their work, that had been shown by H. P. B. in the like case, and that everywhere and always is that unhidden "sign" that the Peters, the Thomases and the Judases of humanity never recognize.

7. In January, 1894, Mrs. Besant, three months parted from Mr. Judge in America after three years witness of his Ministry, writing him from India, informed him that "proofs" of his concoction of fraudulent messages from the Masters were in her hands. For "the honor of the Society" she demanded that he resign his office of Vice-President, and assured him that if he would "confess his sins" and resign, he would be forgiven and permitted to retain his membership in the Society, and no publicity would be given to the affair, but that if he refused, she would have no other recourse than to "purify" the Society by making public charges against him and forcing his withdrawal.

On receipt of this letter Mr. Judge promptly cabled, denying the charges *in toto,* and refusing to resign. Mrs. Besant had, according to a pre-arranged plan with Col. Olcott, who had been active in fomenting the charges, filed with Col. Olcott a letter demanding an "investigation" of the charges. Col. Olcott thereupon wrote Mr. Judge, enclosing a copy of Mrs. Besant's demands, and, in the words of Col. Olcott's circular of April 27, 1894, "gave Mr. Judge the option of resigning his office, or submitting the case to investigation." Once more Mr. Judge cabled his denial and refusal. Col. Olcott "suspended" him from his office of Vice-President, and ordered a "Judicial Committee" to meet in London on July 10, 1894, to consider the charges. At this meeting Col. Olcott, though notoriously hostile to Mr. Judge, presided. Mrs. Besant was present as accuser. Mr. Judge submitted to the Committee the following considerations: (a) that he was *de facto* and not *de jure* Vice-President of the T.S., never having been elected to that office; (b) that his offenses, if any, could not, therefore, be as an officer of the T.S., but as a member of the Society, and could only, under the Constitution of the T.S., be properly inquired into by the Branch to which he belonged; (c) that to "try" him on the subject of communications from Mahatmas would be a breach of the Constitution, as it would involve a decision on the part of the Society as to the existence or non-existence of Mahatmas, thus setting up a dogma in the Society, whose fundamental principle was that it had no dogmas; (d) but that if the Committee should nevertheless decide to try him for the alleged offenses, he would stand trial, and that his defense would be, (1) That he is not guilty of the acts charged; (2) that Mahatmas exist, and are related to

the Society, and in personal connection with himself; (3) that he would bring many witnesses and documentary proofs to support his statements.

This was precisely what Col. Olcott, Mrs. Besant, and their allies, who constituted a majority of the Committee, did *not* want. Caught in the net of their own devising, Col. Olcott hastily advised the Committee that "the Neutrality of the T.S." must be preserved at all hazards, and if Mr. Judge proposed to follow his "intended line of defense we should be placed in this dilemma, viz., we should have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. . . . I declare as my opinion that this enquiry must go no farther." Accordingly the Committee declined to proceed with the "trial," and Col. Olcott "restored" Mr. Judge to his position of Vice-President.

Abortive efforts were then made to have a "Jury of Honour" consider the question and bring matters to a peaceful issue. This failing, further efforts were made to heal the breach caused by accusations made and the failure of the Committee to act. The European Convention of the T.S. being in session at the same time and place, it was finally arranged to have statements read by Mrs. Besant and Mr. Judge. This was done. The statement of Mrs. Besant recited in effect that she had only brought the charges in an effort to destroy injurious rumors regarding Mr. Judge that were afloat; that she believed him to be in communication with Masters; that the rumors of the charges had greatly exaggerated their actual nature; that the accusations were largely inspired by persons actuated by hatred for Mr. Judge; that the actual issue involved was that she had thought that Mr. Judge had "given a misleading material form to messages received psychically from the Masters in various ways, without acquainting the recipients with this fact." Mrs. Besant closed her public statement with these words: "For any pain that I have given my brother, in trying to do a most repellant task, I ask his pardon, as also for any mistakes that I may have made."

Mr. Judge's statement begins: "Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahatmas and of misusing the said names and handwritings. . . . It is now time that this should be put an end to once for all if possible. I repeat my denial of the said rumoured charges. . . . I admit that I have received and delivered messages from the Mahatmas and I assert their genuineness. I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have

ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions. . . . . But I now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahatmas; it is only phenomenal and not of the slightest value." Mr. Judge's statement concludes, "And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me."

A resolution was moved and carried without dissenting voice by the Convention, accepting with pleasure the adjustment arrived at as a final settlement of the matter, with the "hope that it may be thus buried and forgotten."

The entire proceedings of the Committee, and the statements above mentioned, were printed in a pamphlet entitled, "The Neutrality of the T.S." The full report can be read in the *Supplement* to *The Theosophist* for September, and in the pages of *Lucifer* and *The Path* for August, 1894.

Thus, charges founded upon ignorance and malice were circulated; accusations made by Mrs. Besant and Col. Olcott; public indignity heaped upon Mr. Judge; a Committee convened, the large majority of which was under the influence of Col. Olcott and Mrs. Besant and hostile to Mr. Judge; the charges hastily dropped when it was found that Mr. Judge, while pointing out for the record the illegal, unconstitutional and untheosophical nature of the proceedings, nevertheless expressed his willingness to meet the charges and prove them false; an attempt to retreat from the position assumed by his accusers; a willingness on Mr. Judge's part to forgive and forget the wrongs inflicted; a public retraction and apology by Mrs. Besant; a clear, unequivocal statement by Mr. Judge of his position, and entire compassion for the wrong-doers; an unanimous expression of satisfaction by the European Convention that the incident was closed, if not begun, in a theosophic spirit, and a declared desire on the part of all to "go on with the Work,"—all this should have been a warning, a lesson and a strength to the whole body of the Society.

It was not so. Defeated, but resentful; forgiven, but humiliated, the cabal planned to accomplish in the dark that which had been exposed in the light. The very day when all sincere members rejoiced to feel that justice had been done, mercy shown and Brotherhood exemplified, the plotters set out again on the devious path that led to the disruption of the Society.

THE BHAGAVAD-GITA

CHAPTER VIII.

This article is contributed by a Student of Wm. Q. Judge, as a continuation of Mr. Judge's series on The Bhagavad-Gita in *The Path*. Mr. Judge's articles covered the first seven chapters. This new series takes up the work with Chapter Eight; and further chapters will be treated in succeeding numbers. Mr. Judge's rendering of The Bhagavad-Gita will be followed in these articles.

THE Bhagavad-Gita has a subsidiary title, "The Book of Devotion". Each of its chapters—with the exception of the first one—treats of devotion by some particular means; so the preceding chapters may be regarded as leading up to the highest form of devotion through the various forms adopted by mankind.

The Eighth Chapter is entitled "Devotion to the Omnipresent Spirit named as Om". This title is a key to what follows in the chapter, as well as a summation of what is contained therein.

The Western mind may find a difficulty in grasping the idea of devotion to that which is everywhere, for the common acceptation of the term implies an object to which one may devote himself; here, however, devotion is shown to be a quality inherent in the one who perceives and not in any object seen and is therefore applicable universally as well as in particular.

The deepest thinkers, ancient and modern, hold that That which reasons is higher than reason; and similarly, That which perceives forms and acquires knowledge, is beyond all form, and is not limited to, or by, any degree of knowledge. These sages declare, and show, that all limitations are Self-imposed and impermanent; hence they speak of the manifested universe as the "Great Illusion" produced by a general and temporary sense of separateness on the part of the beings involved. Their efforts at all times have been directed towards aiding the advancing intelligence of mankind to a truer realization of the essential nature of all beings, from which alone can come perfection in knowledge and hence the highest happiness.

"The Omnipresent Spirit named as Om", refers to the One Spirit which animates all worlds and beings. Another expression for the same idea is "The Self of all creatures", and in the present chapter Krishna begins his reply to Arjuna by saying "Brahman the Supreme is the exhaustless". These terms, and many others used, are but different ways of conveying the same idea. An aid to comprehension may be had if it is realized that "the power, or ability to perceive is common to all creatures", and that it includes all that the abstract terms Spirit, Life and Consciousness imply.

In fact, the Bhagavad-Gita cannot be understood unless it is studied upon the basis that "That which lives and thinks in Man is the Eternal Pilgrim", and that "he is wise indeed who sees and knows that all spiritual beings are the same in kind, and differ only in degree."

As has been before stated, Krishna stands for the Higher Self of all beings; therefore all the discourses under his name are to be taken as addressed to all men and not merely as from one personage to another. It will then be understood that when He speaks of "my being manifesting as the Individual Self", "Purusha, the Spiritual Person" or "myself in this body", He refers to the constituents of each human being.

"Karma is the emanation which causes the existence and reproduction of creatures". Perhaps this sentence may be made more clear if the student takes into consideration the ancient aphorism that "There is no Karma unless there is a being to make it or feel its effects"; Karma means action, and as each being or creature acts according to his own degree of perception and feels the re-action or effect in the same relation, Karma as a whole, in so far as any world or system of worlds is concerned, is the interaction of all the beings of every grade who constitute, or are connected with, any such world or system. Karma therefore is inherent in all beings and is not self-existent as such, or imposed by any imagined originator of worlds.

Krishna shows that the realization of immortality must be had during life in the body if the highest state is to be attained. This state reached, the necessity for reincarnation ceases. Those however whose beliefs are strongly fixed on some particular form of after death existence, have a realization of what they aspired to and then in the fulness of time are reborn upon earth.

The meditation spoken of as necessary to the highest attainment is sometimes called "a lifetime's meditation"; it means that the immortality of man has first to be assumed, and then rigidly adhered to as the basis for every thought and action, for it is only in this way that a realization of immortality can be obtained by embodied beings. As it is from the Spirit in Man that all law and power proceeds, each human being creates his own limitations on every plane of being; he can transcend those limitations only by reverting to and maintaining his immortality, as the observer and experiencer of all the passing changes, himself unchanged and unchanging.

Throughout the dialogue Krishna speaks of the various paths of devotion taken by men. Most of these paths are taken in order to obtain some coveted reward, such as freedom from rebirth, enjoyment of the individual's ideal of happiness after release from the body; individual salvation. He shows that all these rewards may be obtained by constant effort, but that all are temporary in

duration, necessitating a return to earthly existence at some later period, however remote. "The Brahmacharya laboring for salvation", labors for himself alone; he "goeth to the supreme goal", but in that state is beyond the power of helping his fellow men. Although he may remain in that blissful state for an immense period of time, the duties to his fellowmen which he set aside in order to obtain salvation for himself, will inevitably place him where those duties have to be faced and fulfilled. The case of such an one is quite different from "those great-souled ones who have attained to supreme perfection" in knowledge and universal duty.

"All worlds up to that of Brahma are subject to rebirth again and again". In the section beginning with these words Krishna is pointing out the Law of Periodicity which prevails in every department of Nature. This is more fully explained in the Secret Doctrine by H. P. Blavatsky, Vol. I, in that part referring to the Three Fundamental Principles. Briefly stated, our present earthly existence is the result of previous ones; the present earth is the result of previous earths; the present solar system is the result of previous ones. All of these present progress of some sort, for the essence of progress is change. All beings have evolved to their present status, be that high or low, and all are still evolving; an infinite universe presents infinite possibilities. "But" says Krishna, "there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible". This is the Divine Spark of Spirit, Life, and Consciousness in every form and being. In Man it is called the "Perceiver", That which sees, learns and knows, apart from all objects, circumstances or conditions through which It passes. "This Supreme, O son of Pritha, within whom all creatures are included, and by whom all this is pervaded, may be attained by a devotion which is intent on him alone". To "act for and as the Self" in every state, under all conditions and in every circumstance is the highest path and leads to the highest goal; it is the path of duty in its highest aspect.

"I will now declare to thee, O best of the Bharatas, at what time yogis dying obtain freedom from or subjection to rebirth". Yogis are those who strive for union with the Higher Self. All do not succeed in any one life, so some are subject to rebirth. Krishna indicates the conditions of planets and seasons in the several cases of departure. It would appear from the specific statement above quoted that the indications mentioned do not apply to those whose thoughts are based upon material existence, and that in such cases other indications apply. It may be of interest to consider in this relation the declaration of the ancient sages that all Souls do not depart from the body in the same way. They hold that there are seven great plexi governing other minor ones, these represent channels through which influences are received or given. Each

of these channels has its own direct relation to one of the seven divisions of the system, thus showing Man to have the possibility of conscious relation with all the divisions. From this it would follow that the predominating idea of any one life would necessitate departure through some particular channel leading to its own appropriate realm of freedom or bondage. Thus Man binds himself or frees himself by reason of his spiritual power—and his connection with every department and division of great Nature. Krishna concludes the chapter by saying "The man of meditation who knoweth all this, reaches beyond whatever rewards are promised in the Vedas, or that result from sacrifices, or austerities, or from gifts of charity, and goeth to the supreme, the highest place". This highest place is sometimes called "All-knowingness", the perfection of knowledge, the possession of which confers power of action upon any or all departments of manifested Nature. To reach this "highest place" the highest motive must prevail in all thought and action, perhaps through many lives. The idea of this highest motive may be best conveyed by considering the following ancient pledge:—

> "NEVER WILL I SEEK NOR RECEIVE PRIVATE INDIVIDUAL SALVATION. NEVER WILL I ENTER INTO FINAL PEACE ALONE; BUT FOREVER AND EVERYWHERE WILL I LIVE AND STRIVE FOR THE REDEMPTION OF EVERY CREATURE THROUGHOUT THE WORLD."

ANSWERS TO QUESTIONERS*

From C. H. V.

"Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has this value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adept-ship, may not be of great value from the sanitary point of view and form, if properly understood, a useful medical creed."

Answer.—Wool in itself has no especial occult power. It is a non-absorbent to the exhalations of the human body; is lighter, cooler in hot and warmer in cold weather than any other fabric. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of

*This correspondence was first printed by Wm. Q. Judge in *The Path* for December, 1887.

nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential, a woolen dress where permissible, as little animal food as possible, a sparing diet at best—a high ideal—an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals or human beings will oppress one.

From J. C. V.

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer.—The will as known to man is that force which he exerts for the accomplishment of his aims—he uses it blindly and ignorantly—and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2.) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3.) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will—the spirit is father of the true will.

Zadok.

MOUNT MERU*†

FOR the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is "described geographically as passing through the middle of the earth-globe and protruding either side."[1] "The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods" (active powers?); "on the nether or south pole (Patala) is the abode of demons." (Passive powers?) "There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and which is said to be stored in the navel of the earth".[2] In *Isis Unveiled,* Vol. I, page 200, we are told that "this gas or astral emanation escaping from inside the earth is the sole *sufficient cause,* acting from within outwardly, for the vivification of every living being and plant upon this external crust." If the student will turn to the diagrams in *Isis* II, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been

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* This article was first printed by Wm. Q. Judge in *The Path* for January and February, 1891.

† References are to original edition *Secret Doctrine.*

[1] *Secret Doctrine,* II, 404.

[2] *Secret Doctrine,* II, 400 *et seq.*

for these two natural safety valves, would have been rent to pieces long ago."[3]

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance. . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance. . " The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth,* the middle region, the place between thine eyes" (between the optic thalami?) "when it becomes the voice that filleth all, thy master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of Silence,* pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine,* that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk. . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow.*"[4] Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence.*

"When this Path is beheld . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving,* oh *holder of the bow,* is the travelling in this road. To whatsoever place one would go, that place one's own self becomes." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed" (*Voice,* 66 and 67).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably

[3] *Secret Doctrine,* I, 205.
[4] *Secret Doctrine,* II, 403.

representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Swara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge.*"[5] When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself,* by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita.* "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan,* Vol I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerobello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physiological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise;* the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna.* He only who goes beyond the roots shall never return."[6] It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moon plant juice and was attacked by Vritra, "then thou becomest *a horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cuada equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7

[5] *Secret Doctrine,* I, 127.
[6] *Secret Doctrine,* I, 406.

islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."[7]

In Ezekiel XXVIII is written, " 'Because thou hast said, I am a God, I sit in the seat of God *in the midst of the seas,* yet thou art a man. . . Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created.* . . . Thou wast perfect in thy ways. . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."[8]

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter,* and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake.* It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

This "fair and stately mountain, whose name is Meru," reflects *"sunny rays* from the splendid surface of its *gilded horns."* (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence,* the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to Man,[9] craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and

[7] *Secret Doctrine.*
[8] *Secret Doctrine,* II, 493.
[9] *Secret Doctrine,* I, 86.

Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or matérial, or spirit and matter, the two antagonistic principles.[10] "Esoteric philosophy identifies the . . Asuras . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."[11] "Brahma is Mahat, the Universal Mind, the creator."[12] The Asuras, fallen angels, fell into generation, or mind in man. " 'The gods became no gods, the Sura, Asura' says the text; *i. e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.[13]

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."[14]

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. " 'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds)—'and thou shalt make a door and *a window self-shining within,*' which is the soul. When Yima inquires of Ahura Mazda how he shall manage to make that vara, he is answered: *'Crush the earth* . . knead it with thy hands, as the potter does when kneading the potter's clay.' When the question is asked what shall light the vara, the reply is; 'There are created lights and uncreated lights.' " This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.[15]

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within". (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the

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[10] *Secret Doctrine,* II, 59-62.
[11] *Secret Doctrine.*
[12] *Secret Doctrine,* II, 162.
[13] *Secret Doctrine,* II, 230.
[14] *Secret Doctrine,* II, 318.
[15] *Secret Doctrine,* II, 291.

secret, *if you are spiritual* enough to understand it."[16] Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which *cross* the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.[17] German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."[18] "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."[19]

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."[20] This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa"; he must have been "present in ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."[21]

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara;[22] thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint

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[16] *Secret Doctrine.*
[17] *Secret Doctrine,* II, 298.
[18] *Secret Doctrine,* II, 299.
[19] *Secret Doctrine,* I, 64.
[20] *Secret Doctrine,* I, 231.
[21] *Secret Doctrine,* I, 333.
[22] And *Nara* is another name for *Man.*

as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.[23] Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitae*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensible gas or *Mercury*." . . . Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.[24]

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountan is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anaula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."[25] He is also the wisest one, king of serpents.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."[26] It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.[27] Vasuki is referred to as the king of those serpents who live in Patala,

[23] *Secret Doctrine*, I, 458.
[24] *Secret Doctrine*, I, 81.
[25] *Secret Doctrine*, I, 407.
[26] *Secret Doctrine*, II, 215.
[27] *Secret Doctrine*, I, 128.

the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."[28] Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.[29]

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and *is*) to make a new man of the Initiate, after he is *reborn,* namely, once that he begins to live in his *astral* body . . " (See Elixir of Life in *5 Years of Theosophy.*) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

Two American Students.

OCCULT VIBRATIONS*

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888.

The following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.

Ques—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

[28] *Secret Doctrine,* I, 356.
[29] *Secret Doctrine,* II, 504.
* This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

H. P. B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the PATH of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H. P. B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the PATH "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H. P. B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H. P. B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H. P. B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H. P. B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H. P. B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versâ*. The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that the one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H. P. B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H. P. B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

Q.—Is it true that on the astral plane every sound always produces a color?

H. P. B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H. P. B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

THE TIDAL WAVE*

"The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares."
LONGFELLOW.

THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materalism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganisation of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods. . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answer-

ing to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man.* It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature,* who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the

cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develope irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done

yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

"In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations."

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genuis:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . . .

It is writers of this kind that are needed in our day of rewakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot bouille* as to make the French

realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the Tidal Wave?

SELF-KNOWLEDGE*

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

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THE DUAL ASPECT OF WISDOM*

"No doubt but ye are the people and wisdom shall die with you."

JOB xii. 2.

"But wisdom is justified of her children."

MATTHEW xi. 19.

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of LUCIFER have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it", and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the "wisdom" of our century that we are taken to task, and charged with "preferring barbarous antiquity to our modern civilization and its inestimable boons", with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato". We are lastly told that we, Theosophists, are "too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture"!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought"—a progress a trifle marred, however, by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha", then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom.* Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "*best* thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the

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fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true". And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Chohmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord", and Pharaoh's magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the "*wise woman* of En-Dor". From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's *wisdom*", the term has been used with the most varied

meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* "Sophia"—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect", *i. e.,* those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously, still he spoke "not the wisdom of this world" but *truth* or the "hidden wisdom . . . which none of the Princes of this World know" (I Corinth. ii.) least of all the *archons* of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae,* down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks' feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: "Where shall (true) wisdom be found? where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom and in the length of days understanding" (Job xxviii, 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job*, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the manifested WORD or LOGOS (*Dabar*) of the for ever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF

being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—*i. e.*, the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the "Wisdom that is from above", and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle". Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas*. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read; "With the Ancient (man's Higher Ego) *is* Wisdom, and in the length of days (or the number of its re-incarnations) is understanding". No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—Karmic Life.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness". The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day,

through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will *a materialist* wrench from nature any secret on a higher plane —and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, how-

ever, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human", but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book",* an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time,* and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même,* that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i. e.,* the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature,* if the opponents of Darwinism are correct.

Nevertheless, if any one would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect". He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best—"terrestrial, psychic, devilish".

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of

*See "The Deadlock of Darwinism", by Samuel Butler, in the *Universal Review* for April, 1890.

Christ, of *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority"; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcasted by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star", whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for "suggestion". Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the sim-

ple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of Lucifer and of the ostracism practised by this same modern world on the Theosophical Society: for neither Lucifer, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture", the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery". There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic", but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above", from the light of the "Ancient".

What indeed, has Wisdom, *Theosophia*—the Wisdom "full of mercy and good fruits, without wrangling or partiality and without

hypocrisy" (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is "but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*".

AN ALLEGORY*

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect", said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth", said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?"

The pupil sighed, for it was a sore question.

HIERONYMUM.

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1893.

ON THE LOOKOUT

In spite of war's alarms there is a continuing demand for occult literature. Among other evidences of this we have The Quest Series, edited by Mr. G. R. S. Mead, and published by the Macmillan Company. Three volumes have already appeared and two more are in the press. Of the three that have been published the most important is *Jewish Mysticism* by Dr. J. Abelson, MA. D. Litt., a work that supplies a serious need, since writers on mysticism have generally overlooked the fact that Judaism has made a weighty contribution to the subject. Jewish mysticism, says the author, is as old as the oldest portions of the Bible and it has saved Judaism from the deterioration that must inevitably follow an excessive intellectuality. Mysticism corrected the balance. It showed that Judaism was also a religion of the feelings and that God was more important than Aristotle.

That Judaism has always had an esoteric side is proved from many sources. To this effect we have the testimony of Philo, of Josephus, and of the various Talmuds. At a later date the Jews of Persia were influenced by the Sufis, and in their turn they communicated the influence to the Jews of Spain who made many "mystical interpretations of esoteric tenets," which finally found their way into the *Zohar*. Allusions to secret sects who possessed esoteric knowledge are very numerous in Jewish writings.

In spite of the anthropomorphism of exoteric Judaism the *Zohar* sets forth the idea of the soul as an emanation from the "Overmind" of the universe. There was originally one "Universal Soul," or "Oversoul," which, as it were, "broke itself up and encased itself in individual bodies." The souls therefore seem to be distinct from one another but actually they are all one.

The Jewish literature on the subject of reincarnation is, says the author, a very rich one. It is explicitly taught in the *Zohar,* and by the famous Kabbalist, Isaac Luria. The author himself says:—

> To the minds of the Kabbalists, transmigration is a necessity, not alone on the grounds of their particular theology—the soul must reach the highest stage of its evolution before it can be received again into its eternal home—but on moral grounds as well. It is a vindication of Divine justice to mankind. It settles the harassing query which all ages have propounded: Why does God permit the wicked to flourish as the green bay tree, whereas the righteous man is allowed to reap nothing but sorrow and failure? And the only way for reconciling the dismal fact of child-suffering with the belief in a good God, is by saying that the pain is a retribution to the soul for sin committed in some one or more of its previous states.

The two volumes of The Quest Series that are about to appear are "Buddhist Psychology" by C. A. F. Rhys Davids, and "The Mystics of Islam" by Reynold A. Nicholson. The latter should be particularly interesting as we know as little about the mysticism of Islam as we do about that of Judaism.

There are some faint evidences of a protest against the materialisms of the day, and if the war does no more than illuminate the evil path that led to it there will be some discernible compensation. For example, we have a little book by an anonymous author, but with the sufficient guarantee of Houghton Mifflin Company, the publishers. It is entitled *Whither?* and the question is asked with an emphasis suggesting an answer by no means satisfactory to the rather empty-headed people who describe themselves as optimists without any sort of enquiry into the causes for optimism. A kind of materialistic Epicureanism, says the author, dominates our modern world. We are for ever in a hurry. We must make Time pay to the uttermost. To cover a given space with the saving of a minute is an achievement, irrespective of what we shall do with the minute. It is as

though we had but a few hours in which to rob the house of life and so we must seize all the articles in sight since death is even now waiting to take us into custody. There was a time, continues the author, when a new born child was something sacred but we have expelled all sanctities from the world.

> To those of us who are most advanced today, a little child is a little animal; few are left who, in its presence, think of sacredness any more than in the presence of a little pig. There is the utmost alertness in meeting its physical needs; there is, if possible, a trained nurse to bring scientific knowledge to its requirements, to keep loving fingers away; but the ideas that encircle it concern for the most part its body. Meanwhile, the most progressive thought of the day is busy with the question whether its standard cannot be raised to that of choice animal stock; whether the infant human being may not be bred, as colt or calf of approved ancestry is bred, by choice of the physically fit. This represents the furthest vision of the future; this is the goal against which the imagination of the future dreams.

For fifty years, says the author, we have been going down this steep place into the sea and preaching the gospel of the Perfect Brute. The war is not an isolated phenomenon, an unrelated political event. It is the direct result of our ways of thinking, of our kind of progress. It was caused by the growth of material over spiritual conceptions, and the same forces that have wrecked Europe are just as potent among ourselves. It is one thing to recognize the struggle that has attended natural evolution. It is quite another thing to elevate it to a code of conduct, to deliberately teach it. Dragons and prehistoric monsters doubtless warred upon one another, but that is no reason why we should deliberately go back to "writhing and biting in the slime." And so the author says that he has a sense of guilt. He is ashamed to look the young in the face. They have been betrayed into a "deification of biological man" and we cannot escape the results.

There are many such writings as this, evidences of a slow recognition that we have deliberately taught the materialism that has produced the results against which we are now struggling so hopelessly. Mr. Francis Grierson said some time ago that civilization must presently pass laws against materialism as it now passes laws against tuberculosis. Materialism was far the greater evil of the two. If it is a true science that we are teaching to our children, if they are no more than pieces of material mechanism, like clocks, that will presently wear out and disintegrate, then why should they cultivate honor, or virtue, or truth? How can we speak to them of conscience or duty? If they covet the property of another, why should they not take it so long as the other happens to be weaker and the policeman out of sight? The inferences to be drawn from materialistic science are obvious enough. The young can draw them for themselves, and are evidently doing so. They may be summarized in the familiar words—"Let us eat, drink and be merry for tomorrow we die." Surely there is no such amazing stupidity now to be found on earth as the solemn teaching of materialism in our schools and colleges while earnest philanthropists are meeting around the corner in order to deliberate ways and means to combat the fruits of materialism in the shape of juvenile criminality, the drug habit, and alcoholism. To manufacture depravity in the class room and to cure it in the police station is surely an anomaly worthy of this particular year of Our Lord 1915. Perhaps Mr. Shandy was right when he said it was "no year of our Lord at all." Certainly Mr. Shaw was right when he said that this world is now "no place for a gentleman."

There is a book called "Spoon River Anthology" by Edgar Lee Masters which the critics tell us is one of the literary events of the day, as indeed it is. Mr. Masters tells us that he once conceived the idea of writing a novel of village life, and to that end he began to study the inscriptions on the tomb stones in the little communities up and down the Spoon River,

and to reconstruct in imagination the lives of the men and women who lay beneath. Eventually he gave up the idea of the novel, at least for the time, and decided to publish his character sketches which he had cast in the form of rough verse. Here is one of them which may serve as an example of many. It is headed "Tennessee Claflin Shope."

I was the laughing stock of the village,
Chiefly of the people of good sense, as they call themselves—
Also of the learned, like Rev. Peet, who read Greek
The same as English.
For instead of talking free trade,
Or preaching some form of baptism;
Instead of believing in the efficacy
Of walking cracks, picking up pins the right way,
Seeing the new moon over the right shoulder,
Or curing rheumatism with blue glass,
I asserted the sovereignty of my own soul.
Before Mary Baker G. Eddy even got started
With what she called science
I had mastered the "Bhagavad Gita,"
And cured my soul, before Mary
Began to cure bodies with souls—
Peace to all worlds.

Mr. Masters has done a strangely powerful piece of work and one to be welcomed, not only for its rather tragic values but also for its assurance that Theosophy had found its way even to the little communities on the Spoon River.

It is hard to be sufficiently grateful to John Burroughs for the shining little book that he calls "The Breath of Life," just published by the Houghton Mifflin Company. John Burroughs does not profess to be a physicist. Even his passion for nature and for the open-air life is a passion not for pure science but for philosophy. He tells us that he has the Wordsworthian sense in nature, of something "far more deeply interfused" than the principle of exact science. He is willing that it should be called mysticism. At least it is an intense desire to find the link between the clod underfoot and the brain and consciousness of man, and this without the invocation of any outside power. He sees such a power in the elements themselves, "a kind of universal mind pervading living matter and the reason of its living, through which the whole drama of evolution is brought about." He has no inclination toward miracles, unless we name everything a miracle, while at the same time he is deeply impressed "with the inadequacy of all known material forces to account for the phenomena of living things."

Naturally he has no toleration for the materialism of such men as Professor Loeb, probably the most crass materialist now on earth with the exception of his master Haeckel. Professor Loeb tells us that we are only chemical mechanisms, and that all our activities, mental and physical alike, are but automatic responses to the play of the blind, material forces of external nature, the chance happenings of the blind gropings and clashings of dead matter. But if evolution is the result of chance, asks Mr. Burroughs, how comes it that the earth shows steady and regular progression? Chance would have kept things at a standstill. The principle of chance, give it time enough, must end where it began. Chance is a man lost in the woods; he never arrives; he wanders aimlessly.

Mr. Burroughs is startled by the absolute order of the universe, an order that becomes ever more spectacular as we plunge into the smallnesses of nature. How comes it that the atom, inconceivably minute, should contain within itself a veritable solar system of electrons that bear the same dimensional proportion to the atom that a cluster of gnats would bear to the interior of a cathedral? How is it that the electrons pass from one atom to another with all the precision of living things as though they were conscious of a destiny and hastening to fulfill it? What is that mysterious prop-

erty in matter that we call chemical affinity, a property beside which human affinities and passions are tame and inconstant affairs? This, says Mr. Burroughs, must be the architect of the universe, since the universe in its material aspects has obviously been built up from the simple to the complex by this same affinity. What is the mystery of chemical combination by which two substances unite in so strange a way that both of them cease to be, although they produce a third substance unlike either of them? In iron sulphide we can discern neither iron nor sulphur. It is only the way in which the atoms combine that makes the difference between the bodies of a frog and a man, a cabbage and an oak. The addition or deduction of a few atoms will turn a wholesome food into the deadliest of poisons. Combine oxygen and hydrogen and we have water, and in comparison with this, says the author, the miracle of turning water into wine is tame.

Evidently, says Mr. Burroughs, there is a unity in nature, and there is also some sort of a plan that seeks to accomplish itself by all pervading law. There is some principle governing matter that does not reveal itself to the chemist and that we may call vitality, or consciousness, or mind, or God, or whatever else we please. But it is unquestionably there. We must open our eyes to the "spirituality of the physical," and science will help us to do this. It will make us familiar with the "marvellous and transcendent powers that hedge us about and enter into every act of our lives. The more we know matter, the more we know mind; the more we know nature, the more we know God; the more familiar we are with the earth forces, the more intimate will be our acquaintance with the celestial forces." And so we may remember H. P. Blavatsky's recommendation of chemistry as the nearest of all the sciences to the supreme science of Occultism.

Interesting as an indication of a certain law of periodicity that governs the great events of history and that seems to connect them with human fortune and with the birth of great men is a comment that appears recently in the *British Weekly*. It is pointed out that during the first years of the last century, from 1800 to 1815, when all Europe was suffering from the Napoleonic wars, she gave birth to almost every great man who was to guide her better destinies for a hundred years to come. In that terrible period of strife Great Britain gave birth to Disraeli, Gladstone, Cobden, Bright, Tennyson, Shaftesbury and many others. Italy had Cavour, Mazzini, Garibaldi and Victor Emmanuel, the four men who secured the liberty and unity of the Italian kingdom. From America came Wendell Phillips, William Lloyd Garrison, Harriet Beecher Stowe, Henry Ward Beecher and, most glorious of all, Abraham Lincoln.

It may be of interest to note that Dr. Rudolf Steiner's "Christianity as Mystical Fact and the Mysteries of Antiquity" has now, after eight years, reached a third edition. Its interest so far as the Theosophist is concerned seems to lie in its outline of the early Mysteries rather than in its main contention that Christianity is not an extension of the Mysteries but a superstructure built upon them and of a quite independent nature. This is an opinion long and unaccountably held by Dr. Steiner and it need not here be combated. Perhaps it would be more correct to say that Christianity is neither an extension of the Mysteries nor an independent growth reared upon them but rather a mutilation and distortion of the Mysteries adroitly purloined for purposes creditable neither to faith nor morals.

But the author may at least be praised for the preface to his new edition. Here we find the distinct assertion that Mysticism is actually a method of knowledge and that it leads to a "true science" in the best sense of that term. The same clearness may exist in Mysticism as in any representation of the facts of natural science, and there can be no proper study of Mysticism without a recognition that there may be reliable interpretations of the world that are none the less based upon genuine knowledge because they follow other ways than those of materialistic research.